

The Republican.

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TO WILLIAM WILLIAMS, ESQ., M. P. PROVINCIAL
GRAND MASTER OF THE ASSOCIATION OF FREE
MASONS FOR THE COUNTY OF DORSET.

LETTER VI.

(Continued from Page 216.)

A DESCRIPTION OF THE DEGREE OF GRAND ARCHITECT.

THIS Lodge is to be in the same state as in the preceding degree; with the exception, that there is no urn. A double triangle is to be formed on the drawing. Twenty seven lamps to be burning. A Jewel is worn by the brethren, pendant to a blue sash; a double triangle formed by a pair of compasses and a level; and their aprons are edged with blue.

In this degree, the master is called *Ruler of Grand Architects* or *Mighty Master*: the wardens are called *Senior* and *Junior Overseers*: and the brethren are called *Senior Master Architects*.

The candidate is prepared as before, and the master opens the lodge as in the first degree to receive him.

Reception and Passing.

Master. Most venerable brethren, the second elevation of the temple is finished, and, in conformity to the supreme orders, we are to erect a third, that will terminate the height of it, according to the original design. The superintendence of this third part must be committed to the care of an able, a diligent, and complete workman, such a one as we have not at present among the *grand architects*. We are now convened, and as we have not any particular business before us to engage our attention, the time cannot be better spent than in selecting an addition to our lodge, who, by his assiduity and experience, may be worthy of the appointment to which I allude.

(An interruption here occurs, by a report, that Brother

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Moabon, an architect, is in waiting, to be examined for a superior degree.)

The work has met with obstacles that have impeded its progress; but it cannot with propriety be longer suspended. Our choice must be speedily made. It is fortunate for that architect whose report you have just witnessed, that he has applied in time to be a candidate: let him be, according to his request, examined, and with caution, for it is the work only of Grand Architects to erect structures in the air. The task is too great for inferior craftsmen. They only know by admiring them at a distance when done. Let us now put the finishing stroke to the Temple. If Moabon is qualified, may he succeed and ever after live with glory, happiness and prosperity, and may his name exist to the end of time, as a mighty and respectable word among Great Architects.

(The brethren place their hands thrice upon the drawing, which is the sign of assent for his examination; he is introduced and placed in the west, and thus addressed by the master.)

Worthy Architect, the degree to which you aspire, is a point of elevation to which you are a stranger. The superior art required to be displayed on this occasion, makes us apprehensive, that your abilities are by no means equal to the task. The difficulties you have to encounter are great, and can only be surmounted by the extent of your knowledge and the utmost exertions and limits of your skill. A perfect design for the third structure of the temple is required from you, and as the necessity of raising it is urgent and will not admit of delay, you must return to us as soon as you have completed your design.

The candidate is then led twenty-seven times round the room and a drawing of the temple (usually on paste board) with a third elevation, is put into his hands. He is stopped in the west and acquaints the master, that he is prepared with a design, and presents it for their approbation. With three steps, he is led to the throne, to deliver it to the master, who passes it round the lodge. Whilst this is doing the candidate kneels, his right hand is on the bible and his left on a sword, with a pair of compasses over the wrist. In this position, he takes the obligation, which is, *not to reveal the secrets of the degree to any one who has not produced a design for the third elevation, under the penalty of expulsion from the order and the lodge.*

Master. Rise and let the veil of absurdity be removed, for Moabon is worthy of beholding our labours. (At a signal, the brethren salute him.)

Master. My brother, it is a satisfaction that we have been witnesses of your skill and ability and of your endeavours to give satisfaction in the task prescribed to you. The execution of your design impels us to admit you a Grand Architect. May this new favour conferred on you stimulate you to merit the illus-

trious degree which succeeds, and which derives its splendour from the circumstance, that it will fall to the lot of one of us to be recognised therein as a Grand Master. Approach and receive the marks of rank to which you are entitled, and to which alone your perseverance has elevated you. To distinguish ourselves as *grand architects*, there is a sign, a grip, and a word. The sign is to place the two hands on the head, to form a triangle with the thumb and fore finger of each hand. It is to be answered by the hands being in the same form above the head.

The grip is to take one another by the right-hand indiscriminately and to turn them thrice alternately above and below each other. The word is your name *Moabon*, to be pronounced by syllables, in making the turning of the hands.

This sash and this jewel are indicative of the degree of which you are now in possession, and it is the only mode of your expressing yourself to be such out of the lodge. The sign, word, and grip are considered as sacred, and are not to be used elsewhere. If accident should occasion your visiting the lodges of the inferior degrees, and you are not provided with your sash and jewel, you are at liberty to tuck the left corner of your apron into the band, and by that, you will be recognised a grand architect. You will now pay your respects to the brethren and afterwards attend to the

CATECHISM.

Q. Are you a Grand Architect?

A. I am.

Q. Where were you received?

A. In the middle chamber.

Q. Why there.

A. The lodge was held there when the second elevation was finished.

Q. Who gave the design of the temple?

A. The Grand Architect of the Universe.

Q. To whom?

A. To Solomon.

Q. By what means?

A. By inspiration.

Q. In what manner were you employed in the middle chamber?

A. In designing a third elevation.

Q. By what means were you admitted a grand architect?

A. By the perfection of the drawing which I presented to the master.

Q. What reward did you receive in return?

A. A sign and grip.

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Q. Deliver them to the next brother. (This is done.) What was the word pronounced?

A. The name of a great architect.

Q. Declare it?

A. Mighty master, I will give you one syllable, if you will give me another.

Q. I am agreeable?

A. Mo.

Q. A Bon.

A. Bon.

Q. How old are you?

A. Twenty-seven years.

Q. What remains to be performed?

A. To veil the lodge of Grand Architects.

The master strikes twenty-seven times and declares the lodge to be concluded.

Finch's Catechism in this degree.

Right Worshipful Ruler, Brother Senior Overseer, why do we open and close this degree with seven reports.

S. O. In allusion to the six days of the creation and the institution of the seventh as a sabbath.

R. W. R. How is it represented in the lodge?

S. O. The R. W. R. gives two reports on the base of the column containing the first great light. The senior overseer gives two on the shaft of his pillar containing the second great light. The junior overseer gives two on the chapter of his column containing the third great light. And the seventh representing the holy sabbath is given by the R. W. R. with his Hiram on the holy writing.

R. W. R. How is the candidate prepared in this degree?

S. O. With the inward plans of the Holy Temple of Jerusalem.

R. W. R. What reason do we assign for this?

S. O. To prove to the brethren present, that he has been duly initiated into the degree of Architect, and then stands fully prepared to receive the promotion of Grand Architect of the Temple as the representative of our inspired grand superintendent Hiram Abiff.

R. W. R. In what manner did you make your entry into the lodge?

S. O. By three distinct and two quick reports.

R. W. R. Why in this manner?

S. O. In allusion to the No. of this degree.

R. W. R. Is there a second reason why we give these reports?

S. O. That the squares of the Nos. may be represented by us

when we enter the Lodge of the Grand Architects, which our grand master King Solomon, in conjunction with his worthy colleague, the learned King of Tyre, commanded to be practised, for the better understanding of the basis of that valuable discovery made by our grand master, Hiram Abiff, on the morning that the foundation stone of the Temple was laid by the hand of that wise and superexcellent King of the Jews.

R. W. R. Why is the ceremony of traversing the lodge in this degree observed.

S. O. Because King Solomon, with the High Priest and elders of the Israelites, went, in public procession, round the Temple, when the cape stone was laid and the building completed.

R. W. R. To what does the sign of this degree allude?

S. O. To the second or inward elevation of the Temple.

R. W. R. To what does the token allude?

S. O. To the number of lodges that compose the secret words of this degree.

R. W. R. To what do the words allude?

S. O. To the dignity which King Solomon conferred on the brethren of this order.

R. W. R. What was the chief masonic employ of the brethren of this degree?

S. O. To give the plans and elevations of the inner Temple.

R. W. R. What were the number of Lodges and what branch of masonry formed this degree?

S. O. One Lodge consisting of the Masters of the twelve Master Masons' Lodges.

R. W. R. How were these Masons arranged and in what manner did they assemble during the time in which they were employed in the plains of Zarthan.

S. O. In the same manner as in the holy city of Jerusalem.

R. W. R. In what manner were they arranged in the Quarries of Tyre?

S. O. In one lodge with eight in No.

R. W. R. How were they arranged in the Forests of Lebanon?

S. O. In one lodge with four in No.

R. W. R. What was the pay per day?

S. O. Forty-nine shekels of silver equal to £6. 2s. 6d. our money.

R. W. R. What was the sum total paid to them?

* Ah! Brother Finch, thou art gone to glory; but thou wert a poor Architect whatever thou mightest have been as a tailor. If there were but twelve in all, of the eight in the Quarries of Tyre and four in the Forests of Lebanon; how many were there left to be at Jerusalem and in plains of Zarthan?

† Brother Finch seems to have had a very high notion of masonic pay, and to have regulated his own charges accordingly.

R. C.

S. O. Two hundred and three thousand, three hundred and seventy-four pounds, ten shillings.

R. W. R. By what is the right worshipful ruler distinguished?

S. O. By a scarlet robe with a broad belt round the waist for holding the plans of the inner ornaments of the Temple.

R. W. R. What other distinguishing mark of honour does the right worshipful ruler bear?

S. O. That famous banner which distinguished the brethren of this degree that were enrolled as the Knights in the Holy Wars.

R. W. R. I will thank you, Brother Senior Overseer, to describe that banner?

S. O. The banner was made of black velvet, in the form of a geometrical square. In the centre, were their own peculiar arms quartered; and the whole circumscribed by a star, with twelve points containing the twelve letters, forming the characteristic words of this degree. In the first quarter, was painted, the left hand; in the fourth, the right hand; the palms outwards. In the second quarter, a hand and two fingers; and in the third, the hands with the backs outwards. The crest was a brother in ancient armour, with an emblematic representation of a part of the sign of this order. The words of this degree formed the motto.

R. W. R. In what part of the lodge is this banner placed?

S. O. Over the head of the Right Worshipful Ruler.

R. W. R. What is the Jewel of this degree belonging to the Right Worshipful Ruler?

S. O. The compasses, open at an angle of ninety degrees, with the points circumscribed by the Holy Bible, so as to form a triangle; and in the centre, a geometrical square formed by the two hands and two fore fingers.

R. W. R. Be pleased to describe the Jewel worn by the Senior Overseer?

S. O. Two hands, one forming a level, the other a perpendicular.

R. W. R. What is the Jewel by which the Junior Overseer is distinguished?

S. O. Two fingers forming a right angle.

Finch's description of closing the lodge in this degree.

R. W. R. Brethren, I will thank you to assist me in closing the lodge in this degree. What is the last duty, Brother Senior Overseer?

S. O. To see that we are properly tiled externally.

R. W. R. What is the next duty, Brother Senior Overseer?

S. O. To see that we are properly closed internally, to deposit the royal standard in the pedestal, and to crave a blessing on the work.

R. W. R. Then, brethren, I will crave your assistance, to enable me to close our labours with peace, unity and form; therefore, brethren, I will thank you to advance from the west to the pedestal in the east and to assist each other in taking down the royal standard, to see it safely deposited, with the Holy Law and Jewels, in our ancient and sacred repository.

The brethren now advance in due form, and when arrived under the banner, they pull gently the plummet, suspended from the crown of the standard, which being connected with a set of pullies mechanically arranged, they lower it a little by degrees, whilst the organ plays a solemn march. The last brother that advances is the Senior Overseer, who takes it down and puts it into the pedestal. He then returns, with the rest of the brethren, to their respective places, by the proper advances, and stop in due form, when the R. W. R. and S. and J. O. close the Lodge, by seven knocks, and the grand honours are given by all the brethren.

A DESCRIPTION OF THE DEGREE OF SCOTCH MASTER OR SUPERINTENDANT.

In this degree, the master is called *very powerful* and the brethren *very honourable*. The decorations of the apartments are splendid. The ensigns of the different orders in masonry are designed in colours, and, at proper distances, receive the aid of 81 lights. On the drawing, the furniture or sacred utensils of the Temple of Solomon are delineated the ark of alliance, the altar of incense, the golden candlestick, the table of shew-bread, the brazen altar, the brazen sea, &c. The Jewel is worn pendant to a red sash and the apron is bordered with red. A transparency of the temple is in the east and the lodge opens as in the preceding degree of Grand Architect. The candidate is prepared as before, with the exception of the blindfolding; the necessity of the distinction will appear evident in the course of

The Reception or Passing.

THE candidate is admitted by the signal of a Grand Architect. The wardens place him between them and thus addresses the master:—Very Powerful, Moabon is present and ardently desires to participate in our labours. You gave him to understand, in the preceding degree, that there was wanting yet a ceremony for him to undergo, before he would be in complete possession of the secrets of Masonry. His zeal has brought him into your presence to obtain them.

V. P. Brother Moabon, we cannot sufficiently applaud your perseverance in endeavouring to explore our secret mysteries. They are withheld from every one until we are well satisfied of

the conduct of those who solicit them; for our prudence will only permit us to grant them to those whom we have well tried. Your conceptions upon this business are most probably erroneous; for it is scarcely possible for you to conjecture the object or intent of our meeting. The grandeur of this degree is immense, and, with the permission of the very honourable brethren who assist me, I will declare it. The mighty degree which we now hold is that of a Superintendant Scotch Master.* The Temple is raised from the foundation to a cape-stone: the elevations are perfect, and the sacred utensils only remain to be prepared, after the drawings of the greatest master that ever lived. We are to elect a successor, who will complete with honour and with glory the models which he designed. Move about the lodge, exercise your genius and present to us the result.

The candidate traverses 81 times round the drawing, and, at length, the Wardens give him designs for the furniture, which he presents to the master.

V. P. Moabon, the designs are worthy of the subject; but there is an obligation to which you are to submit, before you can be made acquainted with our secrets. This engagement differs from those which you have already taken, in as much as, that, they were entered into in darkness; whereas, this is offered to you without restraint. It is now for you to decide. We have the power to release you from your professions, even of those which you have made with us. It is a matter of indifference, if you reveal all that you already know on the subject of Masonry. We care not if it becomes the amusement of the popular world. What is now required of you is, an act of sincerity, and, as such, it is transcribed for your perusal and approbation. If you do not concur with the contents, say so, and we will act accordingly. If you consent, read it with an audible voice and we will attend to you.

Obligation.

UPON the possession of my senses, upon the existence of my reason, and upon the understanding that supports, guides and enlightens me, I promise, swear, and vow, that I will keep inviolate all the secrets, signs and mysteries which have been to the present time unveiled, or that shall be revealed to me in future. If I am not faithful to this engagement, may my body be exposed to pains and penalties; may the veins of my temples be opened and may I be exposed upon a pyramid to the heat of the sun, the cold of the night, and the rigours of the winds; may my blood run slowly, drop by drop, till the spirit is extinguished that animates the substance; may I augment my sufferings, if I fail

* What! were Scotchmen known at the building of this wonderful temple, this airy fabric? R. C.

herein; may nourishment be given to me daily, proportionate and sufficient only to preserve and prolong a miserable existence, as no punishment can sufficiently atone for my perjury.

If the candidate refuses to repeat it, the Wardens point their swords to his back and drive him before them twenty-seven times round the lodge and then thrust him out of doors. This is called pumping. If he accepts, he pronounces the obligation in an audible voice and the paper is committed to the flames.

V. P. Brother Moabon, your zeal having engaged you to persevere with the firmness of a good mason, we shall now proceed to your proclamation as a Superintendant Scotch Master, a ceremony which from time immemorial has always taken place in the eastern part of the Temple. Prior to this, it has been deemed a mark of respect, and upon the present occasion it must not be omitted, to meditate for a few moments on the tragical end of him whom you are called to succeed. Silence is a sincere sentiment of grief. Let the homage done to his name be perfect, as every particular respecting him is such.

The master pronounces CIVIL: the brethren put one knee to the ground. The master strikes thrice; and the brethren place their heads on their hands for a few moments, in a pensive posture. The master then says CAKE: the brethren rise to salute each other and unanimously address the candidate:—We adopt Moabon as our brother and we acknowledge him to be our grand master.

V. P. Very honourable brother, it is with extreme pleasure, that I behold your proclamation to an illustrious Superintendant Scotch Master. Words will not express the sentiments which my heart dictates. I will, however, confide to you the mysteries which are reserved for this degree. Advance and receive them.

This sash will give you authority over masons of inferior order. To distinguish ourselves as Superintendant Scotch Masters, there are three words, two signs and a grip. The words are *Urim*, *Thummim* and *Zididiac*. The signs are to present the hands in the form of a triangle to the forehead, saying:—*Triangular at the forehead is my point of support*. The other is to put the right hand upon the eyes, inclining the head and bending the knee. The grip is to take the two right hands, as in the Architects' degree; but, instead of turning them thrice, mutually give three slight strokes with the fore-fingers closed. Put the left hand on the brother's right shoulder and say:—*Virtue unites two hearts, two heads, two bodies, and in every thing makes us one*.

As Scotch Master, you are to preside in the lodge, as soon as you are capable of instructing the brethren. I shall resign my present power and shall cheerfully submit to your government, as

Here is a rare specimen of Masonic morality! R. C.

you have conformed to mine. The mysteries of this degree, to which I require your attention, will be best explained in

The Catechism.

Q. Very honourable brother, are you a Scotch Master?

A. I am.

Q. What do you find in that degree?

A. I know the grand light of the third apartment.

Q. Where were you received?

A. In a high place.

Q. What is your occupation?

A. To prepare the altars and to adorn them with precious stones.

Q. Have you any other employ?

A. To form the sacred utensils and to ornament them with sculpture.

Q. What are the utensils?

A. The ark of alliance, the altar of incense, the table of shew-bread, the golden candlesticks, the brazen altar and the brazen sea.

Q. What are the ornaments of the ark of alliance.

A. Two cherubims support and cover it with their wings.

Q. What does it contain?

A. The written law that was given on Mount Sinai.

Q. Give me the sign of that law?

A. By placing the hands upon the head, the fingers open, which is the symbol of the ten commandments.

Q. What were the materials used in forming the ark?

A. Shittim Wood overlaid with gold.

Q. What were the proportions?

A. It was two cubits and a half in length, one and a half in breadth, and as much in height.

Q. How came you to acquire this knowledge?

A. In return for the designs which I presented at my initiation.

Q. What pledge was exacted from you before this magnificent discovery?

A. A voluntary engagement which my heart approved and my mouth pronounced.

Q. What succeeded this obligation?

A. My proclamation.

Q. The use of it?

A. A unanimous acknowledgment from every one present that I was a Superintendant Scotch Master.

Q. What is represented by the triangle?

A. The divine properties of the grand architect of the universe.

Q. Name them?

A. Eternity, science and power.

Q. What do the letters within the triangle signify?

A. The sacred word and its situation evinces that the creator is the centre and source of Masonry.

Q. What is the signification of the circle round it?

A. That the supreme being had no beginning and consequently no end.

Q. Why is the jewel pendant to a ribbon the colour of fire?

A. To keep in remembrance the ardour which enabled us to obtain this degree.

Q. In what place was the first lodge of Superintendant Scotch Masters held?

A. Between three mountains, inaccessible to the ignorant, and in a valley where peace, virtue and union reign.

Q. Name the mountains?

A. Moriah, Sinac, Harodim.

Q. Where is the last situated?

A. In the north of Scotland, from whence it is termed Scotch Masonry. In this place, a cock never crowed, a lion never roared, and a woman never tattled.*

Q. What is to be understood by a deep valley?

A. The tranquillity of our lodge.

Q. What produces it?

A. The retaining of the original marks of Masonry.

Q. What are the marks?

A. Three words, two signs and a grip.

Q. How old are you as an architect?

A. Twenty-one.

Q. How old are you as a Grand Architect?

A. Twenty-seven.

Q. How old are you as a Scotch Master?

A. Eighty-one.

V. P. Very Honourable Superintendant Scotch Masters, this is the ultimatum, the highest number in the archives of masonry. It is the boundary beyond which there is no passing. This is the last instant of the last hour of the last year that this lodge is to be held. The very honourable brethren give one knock each until eighty-one are counted and the lodge is closed.

* The continental masons of the last century had a tradition among them, that pure Masonry had been preserved by the inhabitants of a cave in a mountain near Aberdeen. So powerful was the tradition, that some German Masons were deputed to ascertain from those of Aberdeen, if such were the fact. The ignorant Masons of Aberdeen were astonished at such an application, and told the deputation, that they were equally ignorant of pure Masonry; indeed, they had a notion that it had only been preserved on the continent!

R. O.

Q. Name them?

**A DESCRIPTION OF THE DEGREE OF SECRET MASTER,
CALLED, BY FINCH, THE SECRET PROVOST AND LE-
VITICAL ORDER OF PRIESTHOOD.**

Form of the Lodge.

THIS lodge is hung with black, strewed with tears. The master represents Solomon and is stiled *Thrice Puissant*. He comes to the temple to the seven expert masters to repair the loss of Hiram Abiff. In this lodge there is but one Warden, who is called Adoniram. It is he who had the inspection of the workmanship done on Mount Lebanon, before the death of Hiram Abiff. He was the first SECRET MASTER.

Form of the Lodge.

Solomon sits in the east, clothed in black, lined with ermine; holds a sceptre in his hand; before him is a triangular altar, on which is a crown of laurels and olive leaves. Adoniram sits in the west, is called inspector, and does not make use of any iron tool; because the work was suspended by the death of Hiram Abiff. Solomon is decorated with a broad blue ribband from his right shoulder to his left hip, at the bottom of which hangs a triangle; but no apron. Adoniram is decorated with a broad white ribband, with black borders, has a triangular collar, to which is pendant, an ivory key with the letter Z in the wards. All the brethren have a similar collar and key, with white aprons and black strings. The white signifies the candour and innocence of the master; and the black the mourning for their chief. The flap of the apron is blue, with an eye of gold painted on it. This lodge should be lighted with 81 lights in branches of nine to each; but may be done with three times three.

Form of opening the Lodge.

T. P. Brother Adoniram, are you a secret Master?

A. Thrice puissant, I have passed from the square to the compasses, I have seen the tomb of Hiram Abiff, and have, in company with my brethren, shed many tears over it.

T. P. What is the clock?

A. The dawn of the day has driven away darkness and the great light begins to shine in this lodge.

T. P. If the great light begins to shine in this lodge and we are all secret masters, it is time to begin our work. Give notice, Brother Adoniram, that I am about to open the lodge.

Adoniram gives this notice: the thrice puissant strikes seven times with his hands and makes the sign of silence, by putting the two first fingers of his right hand upon his lips. Then all the Brethren strike seven times and answer the sign, by putting the two first fingers of their left hands upon their lips. The thrice Puissant says: "this lodge is open."

Form of reception or passing.

The blue master, or candidate, must be examined by an expert master in his third degree, before he is introduced. He is then bound; a large square is hung over his face, with a great light in his hand. The master of the ceremonies knocks seven times at the door, when he enters and gives an account to Adoniram who reports the same to the thrice Puissant, and desires that he may be introduced to him, Adoniram. He is so introduced, examined, led to the pillar or cushion, and told to kneel on his right knee. The thrice Puissant; seeing him with a great square on his forehead, a light in his hand, and kneeling, thus addresses him:—

My dear Brother, you have seen little more than a thick veil which covers the sanctum sanctorum of God's Holy Temple. Your fidelity, fervour and constancy have gained you the favours which I am now about to grant: that is, to shew to you our treasure and to introduce you to the number destined to fill the loss of our dear brother Hiram Abiff, in hope, that God will enable you one day or other to arrive at the secret vault, there to contemplate the pillar of beauty. Do you find yourself capable to keep the secrets with which we are willing to intrust you; and are you willing to take an obligation?

Noodle, I consent.

The penalty of this obligation is, to have the penalties of all former obligations inflicted, guaranteed by seven repetitions of the word *amen*.

Adoniram raises Noodle and the thrice Puissant invests him with a ribbon, key, and apron; crowns him with a crown of laurel and olive leaves; after which he addresses him as follows;—

My dear brother, I receive you, a secret master and give you rank among the Levites, to fill the number of one whom we have lost. This laurel represents the victory you are to gain over your passions. The Olive is the symbol of peace, which ought always to reign among us. It is for you to deserve the favour, that God may enable you to arrive one day, in the secret place, to contemplate the pillar of beauty. I decorate you with an ivory key, hung to a black and white ribbon, as a symbol of your fidelity, innocence and discretion. The white apron and gloves are the marks of the candour of the secret master.

My dear brother, by the rank which you now have among the Levites, in quality of secret master, you have become the faithful guardian of the temple and are one of the seven to substitute the loss of Hiram Abiff, of whose melancholy history you have already been informed. The eye on the flap of your apron is to remind you that you are to keep a careful eye or watch on the workmen in general.

Our signs are, first, the one puts the two first fingers of the

right hand on his lips and the other answers by the same sign with the left hand.

The grip is first, the Master Mason's, then creep up to the elbow and balance seven times, crossing your right leg during the balance.

The pass-word is Zizon, a Hebrew word, signifying *balustrade*, which is a little row of turned pillars. The second word is, Job, Adonai, Ina. They are the three first names which God gave himself to Moses on the mountain: the initials of which you see traced on the triangle.

Go, my brother, pass before the brethren, and then listen to our doctrine.

Lecture or Catechism.

Q. Are you a secret master?

A. I am and I glory in it.

Q. How were you received a secret master?

A. I passed from the square to the compasses.

Q. Where were you received?

A. In Solomons Palace.

Q. Who made you a secret master?

A. Solomon with Adoniram the inspector of the works of the Temple.

Q. Did you perceive any thing at your entrance?

A. Evident marks of the divine presence.

Q. Did you distinguish any thing particular?

A. I perceived a triangle in a great circle, in the centre of which is enclosed a blazing star, which blinded me with holy respect and contemplation.

Q. What signifies the Hebrew character in the triangle?

A. Something beyond the common knowledge of human nature which I cannot pronounce.

Q. We are in a lodge, and, therefore, pronounce it?

A. I have seen the great dazzling light without knowing it.

Q. What was inclosed in the great brightness?

A. The great ineffable name of the grand architect of the universe. Moses was alone on the mountain when God appeared to him and pronounced it. It was forbidden by a law of Moses to be publicly mentioned, by which, the true pronunciation was lost; but I hope one day to arrive at the knowledge thereof.

Q. Did you perceive any thing more?

A. I perceived nine other words in Hebrew characters.

Q. Where were they placed?

A. In nine beams which came from the luminous triangle.

Q. What signify those names?

A. The names which God gave himself, speaking to Moses on the mountain, giving him hopes that his future issue should know the real name.

Q. Give them to me with their signification.

A. Eloah, Adonai, Jehovah, Jaohe, Job, Elohim, Echad, Ozee and Jesai. The nine words are composed of letters which compose seventy two names and are taken from the name of the divinity, according to the Angel's Alphabet and the Cabalistical Tree.

Q. What signifies the circle that surrounds the triangle?

A. It is a meteor which ought to guide us to divine providence.

Q. What signifies the letter G in the blazing star?

A. Glory, grandeur, gomel.

Q. What do you mean by these three words?

A. By *glory*, I mean God: by *grandeur*, I mean the man that may be great by perfection: and by *gomel*, I mean a Hebrew word which signifies thanks to God for his supreme power and goodness. It was the first word that Adam spake when he beheld Eve,

Q. What signify the five points of the blazing star?

A. It reminds us of the five orders of architecture which were used in the construction of the Temple; also of the five senses of nature, without which no man can be perfect.

Q. What more did you see?

A. The ark of alliance, the golden candlestick with seven branches, and the table with shew bread.

Q. Where were they placed?

A. In the middle of the sanctum sanctorum.

Q. To what do the ark and the blazing star allude?

A. As the ark was the emblem of peace, an alliance which God made with his people, it was put under the shadow of the wings of the Cherubims. In like manner is the circle, which incloses the triangle in the blazing star, under the emblems of the alliance of brother Masons.

Q. Of what form was the ark?

A. An oblong square.

Q. Of what was it made?

A. Of shittim wood, lined within and without with gold, with a golden crown and supported by two cherubims of Gold?

Q. What was the title and purpose of the ark?

A. The propitiatory, or place that served to appease God's anger.

Q. What did the ark contain?

A. The testimony which God gave to Moses on the two tables of the law.

Q. What did the two tables contain, and of what were they made?

A. They were made of white marble and contained the ten commandments in Hebrew, as dictated to Moses by the Almighty, and thus divided, the four first respecting our duty to God and the six last of our duty to man.

Q. Of what use was the table?

A. To put the twelve Loaves of bread of proportion on which ought to be always in the presence of God as he ordered Moses.

Q. Of what were the loaves made?

A. Of the finest flour.

Q. How were they placed?

A. Six on the right side and six on the left, forming two heaps.

Q. What was put over them?

A. A very pure and bright ewer?

Q. Why?

A. In order that they should be an ornament to the obligation made to God.

Q. What was the name of the sanctum sanctorum?

A. Debur, a Hebrew word.

Q. What does it mean?

A. Speech.

Q. Why was it so called?

A. Because there the divinity resided and from thence delivered his oracles.

Q. Who constructed the ark?

A. When Moses was ordered by God to construct the ark, he made choice of Bazaleel, the son of Uri, of the tribe of Judah, and of Mariam sister to Moses. He likewise chose Aholiab the son of Ahishemek, of the tribe of Dan: two able workmen for that purpose. Upon these occasions, the people of Israel shewed so much ardour and zeal, that Moses by the advice of those who had the direction of the work, was obliged, by the sound of the trumpet, to make it known, that he had no further occasion for more assistance. Moses likewise had particular directions for the number of vessels for the tabernacle and for the use of the sacrifices.

Q. How comes the candlestick to be composed of seven branches?

A. Because the No. 7 represents the number of the planets

Q. What was on the top of each of them?

A. A lamp, and each pointed north and south.

Q. Of how many parts did they consist?

A. Seventy.

Q. What does that number of parts represent?

A. The twelve signs of the Zodiac through which the planets move.

Q. What does the fixed eye in the lodge represent?

A. One only light, that dispels the darkness from us.

Q. How did they get up into the galleries of the temple?

A. By a stair case, contrived as a screw in the inner wall of the temple, by which they ascended by three, five or seven steps. It was called Cockles, because it was made like a screw.

Q. How many doors are there in the sanctum sanctorum?

A. Only one in the east, which was covered with purple, hyacinth, gold and azure.

Q. What do these colours represent?

A. The four elements,

Q. How old are you?

A. Three times twenty-seven, which are eighty-one.

Q. What is your pass-word?

A. Zidon.

Form of closing the Lodge.

T. P. Brother Inspector, what is the clock?

A. The close of the day.

T. P. What remains to be done?

A. To practice virtue, shun vice and remain in silence.

The Thrice Puissant addresses himself to the brethren says:—

As nothing is to be done but to practice virtue and shun vice, we will be silent and let the will of the Lord be done. It is time to rest. Brother Inspector, give notice to the brethren, that I am about to close the lodge by the mysterious number.

The Inspector repeats this to the brethren. The Thrice Puissant claps seven times with his hands and then all the brethren imitate him. He makes the sign of silence, which they answer and the lodge is closed.

A DESCRIPTION OF THE DEGREE OF PERFECT MASTER.

Form of the Lodge.

This lodge is hung with green ornaments and with four white columns, erected at equal distances on each side. It is illuminated by sixteen lights, four at each angle of the cardinal points. In the east is a red canopy, with a table before it covered with black and strewn with tears.

The Thrice Puissant, Illustrious, Respectable, and Worshipful Master, who presides, represents the noble Adoniram, the son of Abda, of the tribe of Dan, who conducted the works of the Temple, before the arrival of Hiram Abiff at Jerusalem. Afterwards, he was sent to Mount Lebanon, to inspect the work that was there carrying on for the use of the Temple. He was recalled on the death of Hiram Abiff, and had the honour of being the first of the seven that were substituted in his stead. He is decorated with the orders of the degree of perfection, and those of Prince of Jerusalem. He sits in Solomon's chair, under a canopy, holding a setting maul. There is but one warden, who represents Stolkim. He is ornamented with a jewel of perfection and sits in the west, holding a mallet. He does the duty of inspector. The

master of the ceremonies represents Zerbel or Beneia, Captain of King Solomon's Guards. He is decorated with a green ribbon round his neck, in the form of a collar, to which is hung a pair of compasses, the points of which form an angle of ninety degrees; which is the jewel of this degree. His apron is white lined with green, and he carries a naked sword in his hand. All the brethren are decorated in the same manner with Zerbel, with a similar collar, jewel and apron; the flaps of the apron down, and the jewel embroidered or painted thereon. In the middle of the apartment are painted, four circles on a square stone, with the letter I in the centre; the outer circle enclosing the other three.

Form of opening the lodge.

T. P. I. R. W. M. Brother Inspector Stolkin, is the lodge tiled and are we all Perfect Masters?

S. Thrice Puissant, Illustrious, Respectable, and Worshipful Master; it is, and we are all Perfect Masters.

T. P. I. R. W. M. If so, give notice that I am about to open the lodge of Perfect Masters?

S. Respectable brethren, the Thrice Puissant, Illustrious, Respectable and Worshipful Master gives you notice that he is about to open the lodge of Perfect Masters.

As a call to order, the Thrice Puissant, Illustrious, Respectable and Worshipful Master knocks four times; the Inspector does the same; and the same is done by one brother in the south and another in the north. Then, all the brethren make the sign of admiration, with their eyes lifted up to heaven, their arms extended and hands open. Then, looking down upon the earth, they cross their arms on their bellies and exclaim altogether: CONSUMMATUM EST.

T. P. I. R. W. M. Brother Stolkin, what is the clock?

S. It is four.

T. P. I. R. W. M. If so, it is time for the workmen to begin their labour. Give notice that the lodge of Perfect Masters is opened.

The inspector gives this notice and the work begins in a

Reception or Passing.

The Candidate or Secret Master being in the preparing room decorated as such, the Master of the Ceremonies moves from his seat in solemn silence, and, striking the Inspector four times on the right shoulder, thus addresses him:—Venerable Brother Inspector, Brother Noodle, a Secret Master, is now in the anti-chamber and solicits the favour of being admitted a Perfect Master.

The Inspector then reports him to the chair, on which the

Thrice Puissant, Illustrious, Respectable, and Worshipful Master asks:—Is he deserving of this honour, and do you answer for his zeal, fervour and constancy.

S. Thrice Puissant, Illustrious, Respectable, and Worshipful Master, I do.

T. P. I. R. W. M. Let him, then, be instructed in the usual manner?

The Inspector orders the master of the Ceremonies to go and introduce the candidate, who is to be first examined in the former degrees. He is also divested of his sword and every thing offensive. A green silk cord is thrown round his neck, both ends of which are held by the Master of the Ceremonies in his left hand, with a naked sword in his right. He is thus led to the door of the lodge, on which the M. C. strikes four times. The Inspector, inside, repeats the four knocks and informs the Lodge that somebody knocks as Perfect Master. The Thrice Puissant, Illustrious, Respectable and Worshipful Master orders the Inspector to enquire who knocks. The Inspector orders the Tyler to open the door cautiously and to enquire who it is. The Tyler obeys and is answered by Zerbel, that Brother Noodle, a Secret Master, is desirous of being admitted to the honours of a Perfect Master. The Tyler then shuts the door and reports the candidate's request to the Inspector, who communicates it to the Thrice Puissant, Illustrious, Respectable, and Worshipful Master, who orders the candidate to be introduced. The door is opened and he is led to the south side, near the tomb, having the sign of a Secret Master on him. The Thrice Puissant, Illustrious, Respectable, and Worshipful Master, seeing him in that attitude, thus addresses him:—

T. P. I. R. W. M. What do you desire, my brother?

Noodle. The favour of being received a Perfect Master.

T. P. I. R. W. M. Brother Inspector, teach the Brother to travel.

The Inspector leads him by the green silk cord from the South passing by the west, four times round the lodge. At each angle, he gives the different signs, from the apprentice upward, and does the same every time he passes the Master. After which, he is carried to the tomb, which he is made to cross saltier (by a leap). He is then led up to the altar, with his right knee a little bent, having still the sign of a Secret Master on him. After a short pause, the Thrice Puissant, Illustrious, Respectable and Worshipful Master bids him advance, kneel and lay his hand on the Bible, to take the obligation. The penalty of which is *dishonour*, in addition to all former obligations and penalties.

The Thrice Puissant, Illustrious, Respectable, and Worshipful Master takes one end of the cord that is round Noodle's neck and draws it off, saying, my dear Brother, I draw you from your vicious life, and by the virtue of the power which I have received

from the most powerful of kings, I raise you to the dignity of a Perfect Master, on condition, that you fulfil and faithfully observe every thing that is prescribed by our bye-laws. This Noodle promises to do.

The first sign of this degree is the sign of admiration. Extend your arms, open your hands, and look towards heaven. Then let your hands fall and cross them on your belly as low as you can, with your eyes looking mournfully towards the earth.

The second sign is, to bring the toes of your right foot reciprocally to each other, until the knees touch. Lay your hand on your heart, and then draw it across your breast, forming a square with your elbow.

The third sign is, to clench each others wrist, like the Masters: carry your left hands between each others shoulders and press four times hard with the fingers on the back, when you give the Master's Word, which is Mahabone or Macbenach. Then, interlace the four fingers of your right hand with the thumbs upright, pressing against each other and forming a square.

The pass-word is *Acassia*: the sacred word *Jave*.

History of this degree.

Solomon, having been informed, that the body of Hiram Abiff was found and already deposited on the outside of the temple, towards the North, near to a well, in which his Jewel had been found, was happy to have the poor consolation of finding the precious remains of so great a man. He gave orders and strict charge to his Grand Inspector, the noble Adoniram, that the funeral obsequies should be as pompous and magnificent as for the king himself. He likewise ordered, that all the brethren should attend it with white aprons and gloves, and strictly forbid that the bloody stains should be washed away, until he had wreaked his vengeance on the perpetrators of the horrid deed. The noble Adoniram, chief of the works of the temple, soon finished a plan for a beautiful monument, which was erected and finished in nine days. It was made of black and white marble. The heart of Hiram Abiff was enclosed in an urn and exposed for nine days on the three steps of the sanctum sanctorum, previous to the finishing of the temple, and then placed on the top of a beautiful obelisk, which was built on the side of the temple, at the west door a little to the north, in order to mark out the place where the murderers had first deposited him in a pit, before they removed him to the place where Stolkin found him under the sprig of Cassia. The heart of the excellent Hiram Abiff was then exposed to public view in the urn with a sword run through it. The brethren came to express their grief on the occasion, kneeling on the first step which led to the sanctum sanctorum. At the expiration of nine days, the heart was deposited on the obelisk and covered with a

triangular stone, on which was engraved in Hebrew, the characters I. M. B. The I is the initial letter of the ancient master's word, and M. B. are initials of the new word. A sprig of Cassia was engraved over the I.

After this, Solomon had all the triangular medals taken from the masters, and the master's word changed to that now given in the third degree. The body of the respectable Hiram Abiff was buried in the middle of the great chamber, separated from the temple, with all the honours due to so great a man. It was in this chamber, that Solomon used to hold his chapter and confer with Hiram, King of Tyre and Hiram Abiff, on the sacred mysteries. Three days after the ceremonies were over, Solomon, surrounded by all his court, went to the Temple, and all the workmen were placed in the same order as on the day of the funeral. The king offered up a prayer to the almighty, then examined the tomb, the canopy, the repeated triangle, and the letters which were engraved thereon. He also examined the pyramid, and finding every thing perfectly executed, he cried, in ecstasy—CONSUMMATUM EST.* All the brethren answered with the sign of admiration and said amen, amen, amen.

Catechism.

Q. Are you a perfect master?

A. I have seen the circle and the square enclosing the two columns.

Q. Where were they placed?

A. On the place where was deposited the body of our Master, Hiram Abiff.

Q. What do the columns represent?

A. The columns of Jachin and Boaz, through which I must have passed to arrive at the degree of perfect master.

Q. What could Solomon mean by establishing this degree?

A. He did it in honour of Hiram Abiff, in order to imprint on the minds of the people an unaffected love and respect for his memory and to incite in them a desire to find out his murderers for, at this time, it was not known if the murderers had not the audaciousness to mix themselves with the brethren and to partake in the general expressions of consternation and grief, in order to conceal their guilt and prevent suspicion. Solomon, to ascertain this, ordered a general muster of all the workmen, and found, that they all answered to their names, excepting the ruffians who had run away. He therefore ordered the noble adoniram to build an elegant monument for him, at the west south west part of the Temple, that there the body should be privately interred, and no brother admitted to the knowledge of it, who was

Pray, Mr. Williams, who taught Latin to this fictitious king of Jews, before the language was known in Europe?

R. C.

not a *secret master*. The body was also privately embalmed and some time after removed to another apartment, separated from the temple were the King held the chapter. The heart of that great man, after being exposed nine days, on the third step of the sanctum sanctorum, and having received the homage of the brethren who knelt on the first step, was then shut up in the urn and fixed on the top of the obelisk, with a sword pierced through it, implying, that such an atrocious deed cried out aloud for public vengeance.

Q. What instructions have you received from the different degrees through which you have passed?

A. By them, I have learned to regulate my morals, to cleanse my heart from all stain, in order to qualify myself for the high desire of perfection, at which I hope some day to arrive.

Q. What does the square stone in the middle of the circle mean?

A. It teaches us, that the foundation of our building must be laid on a living rock, of which we are originally formed.

Q. For what are the circles?

A. They are an emblem of the divinity which hath neither beginning nor end.

Q. What do they altogether represent?

A. The creation of the universe, which was accomplished by the will of God and the power which he gave to the primitive qualities.

Q. What do you mean by primitive qualities?

A. I mean *heat, cold, and moisture*, from the combination of which the four elements sprung.

Q. How came they to be mentioned here?

A. In order to remind us, that God is every where, and, that without the divine influence, no solid building can be raised.

Q. What does the letter I, in the middle of the square stone, signify?

A. It is the initial letter of the Perfect Master's word.

Q. will you pronounce it?

A. Jave.

Q. What does it mean?

A. It is the name, by which I know the grand architect of the universe.

Q. How have you been received Perfect Master?

A. By a point to my heart and a rope round my neck.

Q. Why a point to your heart?

A. In memory, that I have consented that my heart should be plucked out.

Q. Why had you a rope round your neck?

A. To teach me that by this humbling power, I must not pride myself in the progress which I make in Masonry and virtue.

Q. How many signs have you?

A. One by five.

Q. Why one by five?

A. To call to my memory the degrees through which I have passed.

Q. How many tokens have you?

A. One by five, which reminds me of my five points of entrance

Q. What are they?

A. The four rounds about the temple, and the fifth, the sign of admiration.

Q. What does the tomb represent, which you perceived when you entered the lodge?

A. The burial of our respectable Master Abiff in the valley.

Q. Why is it placed at the north part of the sanctuary?

A. To teach us, that a man must divest himself of all worldly care, to be qualified to enter the sanctum sanctorum.

Q. What is the meaning of the rope that comes from the coffin in the north goes by the obelisk in the south, and binds the two columns together which are fixed crossways.

A. It represents the rope which the brethren made to draw up the body and afterwards to let down the coffin. That rope was made of green and white.

Q. Does it signify any thing else?

A. It further signifies, that we have broken through the darkness of sin.

Q. What have you done in entering the lodge?

A. I came to the altar, working as an Entered Apprentice, Fellow Craft and Master, to cross the two columns.

Q. Why so?

A. To remind me, that it was by the means of having passed through those degrees, that I have obtained the honour of being made a Perfect Master.

Q. Is there no mystery couched under this explanation?

A. It teaches us that we cannot arrive at the sanctum sanctorum, by any other method, than by a purity of morals, a rectitude of intention and secresy, which are to be learnt in the first degree.

Q. Why did you enter the sanctum sanctorum by the side?

A. That I might learn by it to avoid the common way of mankind.

Q. What is your colour?

A. Green.

Q. For what reason?

A. To imprint on my mind, that being dead to sin, I expect to gain new life by the practice of virtue, and to make a progress by these means in the sublime science, which I hope some day to be acquainted with, by arriving at the highest degree.

Q. Who can communicate them to you?

A. God alone, whose knowledge is infinite.

Q. What do the two pyramids on your draft represent, one being in the south and the other in the north, and what signify the figures on them.

A. The two pyramids represent Egypt, where the sciences were much cultivated, and whence some had their origin. On the south pyramid is drawn the meteor which guided the master, in search of the body of Hiram Abiff: and on the north pyramid, the Perfect Master Mason's Jewel is represented.

Q. What does the Perfect Master Mason's Jewel signify?

A. It puts us in mind, that, as Perfect Masters, we should act according to the strict rules of propriety, caution and attention, in the whole tenour of our proceedings through life.

Q. What was the name of the Master of the apprentices.

A. His name was Boaz, and to him Solomon did the honour of calling the column on the left side of the Temple after him.

Q. Who was the master of the Fellow Craft?

A. His name was Jachin, a man much esteemed and respected by Solomon, who did him the honour of calling the right hand pillar after his name, and at which place he paid the Crafts their wages.

Q. What was the name of the Master of the Masters?

A. His name was Mahabone or Macbenach, a very virtuous man, held in the highest esteem by Solomon, and one of the first intendants of his building. He was also the intimate friend of Hiram Abiff, which induced Solomon to send him in search of the body of his deceased friend, when every former attempt to find it had proved ineffectual. Solomon ordered him to go and requested three things of him: first, that he should bring back that respectable man's jewel; second, that he should bring with him that ever to be lamented man dead or alive; and third, that he should discover the perpetrators of that horrid deed.

Q. Did Macbenach comply with these three orders.

A. With fifteen others, who were chosen to attend him on this search, he first went to the Temple, where, seeing the blood that had been spilt in many parts, he traced it to a well in the north part of the temple, whence he concluded, that Hiram Abiff had been killed and thrown into this well. Thus prompted, and further encouraged by a luminous meteor which stood over the well, he determined to have it drawn dry. This being done, he went down into it, found not the body but found the master's jewel. It appears, that Hiram Abiff, when attacked by the ruffians, must have plucked off this Jewel and thrown it into the well near the great staircase, rather than it should fall into the hands of such villains. Macbenach blessed heaven and jointly with his companions offered up a prayer of thanksgiving for their signal success. After this they went on, in order to comply with the other parts of their instructions. They had the meteor still for their guide, when they stopped at a small hill between Lydria and Joppa to rest awhile, and then it was, that

Brother Stolkin found the body of the respectable Hiram Abiff as is related in the third degree.

Form of closing the lodge.

T. P. J. R. W. M. What is the clock, Brother Stolkin.

S. Thrice Puissant, Illustrious, Respectable, and Worshipful Adoniram, it is five o'clock.

T. P. J. R. W. M. Since it is five o'clock, and the work is ended, it is time to refresh ourselves, so give notice that I am going to close this lodge.

S. Take notice brethren, that this lodge is about to be closed. Adoniram Stolkin, a brother in the south and another in the north each knock four times. They all make the sign of admiration and consternation at the tomb, and Adoniram pronounces the lodge closed.

CONSUMMATUM EST!

(To be continued.)

TO MR. RICHARD CARLILE DORCHESTER GAOL.

7, George Sreet, Hammersmith,
Aug. 8, 1825.

SIR,

As an antidote to the Death bed lies of Fanatics, perhaps, you will publish the epitaph, I herewith send, for a disciple of Mirabeau and Godwin. With verbal alterations, it will do for any other, and make a little variety, if not improvement, in Church-yard Lyrics. As I wholly differed from him in politics, I barely do the justice impartiality requires of me. He was a gardener, and maintained his opinions with firmness, mildness, and moderation, in defiance of every obstacle that his circumstances, the slanders of his acquaintance, or the arrogance of his employers could raise. He was a most determined enemy to violence of every kind; and never rudely forced his opinions on any man; but would give up the most lucrative employment rather than abandon an iota of his principles. This, I now think, having dearly bought experience by similar conduct, more to the honour of his heart than his head. Chesterfield was a rascal, who has done a vast deal of mischief with foolish rogues, but he was more of a Philosopher than philosophers generally admit; and I often say to Mr. Christopher, "Time will shew who can do most good, Pedants or Politicians."

The subject of this letter was most scrupulously honest, which seems to be rather inconsistent in a Champion of community of goods: be it so, or not, it gives the lie to the assertion, that religion is necessary to morality; for he was perfectly moral in every respect, and far superior to his station in life, which his valuable and well selected collection of Books indicated. CAN YOU BE DOING HARM IN CONVERTING DRUNKEN CHRISTIAN BRUTES

AND UNWASHED ARTIZANS INTO PHILOSOPHERS AND, AS MANNERS MAKE THE MAN, INTO GENTLEMEN, AND THAT TOO, WITHOUT AT ALL INCAPACITATING THEM FOR THAT LABOUR TO WHICH THEIR FATE DOOMS THEM? The question is not work, or no work, as Cobbett, the politic—literary ruffian, who loves contention for contention's sake, but loves it better for pay, says, that Labourer is best educated, who knows best how to dig, but the question is, SHALL WORKMEN BE DRUNKEN BRUTES OR REASONABLE BEINGS.

For many months this "*horrible wretch*, who believed in neither God nor Devil," suffered severely, with the greatest fortitude, from a disease he knew to be incurable; but his mind never wavered, even when his wife told him his sufferings must soon end, as the medical men said there was no hope. She said to him, "White, if you fail, (alluding to his opinions) I shall never more put trust in any man, or any thing." So much as she had heard of the terrible deaths of Infidels, she might well fear for him, and for herself, his pupil. But her fears were vain; he set her an example she can never forget. He was a Philosopher to the last, settling his affairs and reading a Newspaper, until his eyes failed a few hours before his death, and even then was filled with the milk of human kindness and mildness that marked his life.

I remain, Sir, Your obedient Servant,

R. T. WEBB.

Here the body of William White, deprived of the principle of Vitality, peacefully.

Enters into new union with surrounding matter,

May fate thy elements combine,

To form again a mind like thine!

Strong and capacious it must be,

By reason bound, from prejudice free.

Its only aim the happiness of man,

On broadest base and truest plan;

Self but a speck within its scope,

To perfect all its rock-built Hope.

May fortune on its efforts smile,

With Lux'ry blest—not spent with Toil,

And fashion lead where sense would fail,

And all the good you wished prevail!

As a slight tribute of respect for his worth, and to rescue his memory from the unmerited censure which the Viper-tongued Hag, Intolerance, unsparingly pours on all who see not with her carnage-dimmed eyes, this Epitaph was written by R. T. Webb, and inscribed by his sorrowing widow and a few friends of congenial Sentiments.

A TRIBUTE OF RESPECT TO DEPARTED WORTH BY ANOTHER FRIEND.

ON the 30th of July, 1825, Died at Hammersmith, in the 53rd year of his age, that *virtuous* Atheist and Republican, William White, after a protracted illness of 18 months, which he bore with philosophic fortitude, and to the last declared his ardent attachment to the principles which he had advocated through the greater part of his life, hoping for their general dissemination. He was a man of extraordinary mental capacity, an indefatigable enquirer after, and defender of truth, a most clear and powerful reasoner, a well conducted and generally triumphant disputant, whose urbanity was conspicuous, at all times "bold enough to be honest, and honest enough to be bold! A philanthropist in the most extensive sense; A sincere friend, and a man of the strictest integrity in all the duties of life. Such was the character of that noble of nature and son of philosophy: such is the sentiment of a friend and of all who knew him as to his worth: and such may every man become.

TO RICHARD CARLILE DORCHESTER GAOL.

ESTEEMED FRIEND,

London, 7th day, 8th month.

HAVING, ever since thou announced thy intentions of giving to the world a complete exposure of Freemasonry, stood upon the very stilts of expectation, for the appearance of what I have always understood to form one of its leading features; and as thou hast been entirely silent about this very material clause, I could no longer desist from an enquiry into its realities, as I begin to be apprehensive, that thou hast dropped thy investigations altogether. I conjure thee if it is in thy power, to answer the interrogation of a friend, as it may assist to set at rest a point, which, of all others, next to the gloomy reveries of religion, has laid its paralyzing influence on the portals of my heart and like a baleful satyr arrested every spontaneous glow of patriotic enthusiasm. Thou hast gone or rather waded through an immense parapegma of mummeries upon the subject: thou hast laid open the breast of brother Noodle to the dagger; but he has escaped its point; in short, what thou hast said upon the subject reminds me of the predicament in which the *divine* Milton involved himself, when he had set his divine and infernal Angels in battle array, inasmuch as, he could not make them deal one mortal blow: and this is precisely thy case, with regard to brother Noodle; for, after thou hast placed him in attitudes which would have shaken the nerves of a Hercules, by a mere necromantic or masonic manœuvre, thou rescuest him without so much as a bleeding pore.

But the subject which I am about to broach, and that which I have understood from infancy to form a prominent feature in the inaugural part of Masonry, and that alone which has deterred me from becoming a mason, inflicts pain on the corporeal parts in sad reality.

Whenever a vagrant thought of Masonry has happened to stray across my mind, though ever anxious to be acquainted with its mysteries, the fear of what I am about to relate harrowed me up even unto shrivelling and stamped an injunction on the idea, which banished from my grasp that knowledge of secrets so delightful to all; for thou must know, that so early as seven years of age, these impressions were engraven upon my mind, and I make no doubt, but that thou art well aware, that whatever seriously arrests our attention, particularly that which puts us in bodily fear, can never be totally erased from our memories. Few of the sagest philosophers can entirely divest themselves of fear and look with indifference on surrounding dangers and the prejudices of early education. But not to be prolix, a quality which I perfectly eschew, I shall proceed to the subject of inquiry, and thou wilt eventually see what an all powerful instinct is self-preservation.

I was born and brought up at a country village, not above one hundred miles south of the Tweed, a place, by the bye, much infested by that wandering race of people yclept gipsies. Among this detached community, there was one man about thirty five years of age, suspected and I believe not without some reason, of having Asian blood in his veins, a real cosmopolite, or vagabond philosopher, who was looked upon by the country people as being well acquainted with necromancy, the occult sciences, conversant with the magi, and even with the secrets of freemasonry. He also phrenologically favoured these impressions, and his whole demeanour was consonant with the figure which thou mightest picture in thy mind's eye of a magician, a genii or a prophet. This platonic sage, being on one of his peregrinations through our village (West Witton,) espied a man, who was a stranger in the village, upon the top of a house, and, by a mere sign or twist of the fist, made him descend immediately. A very religious old gentleman, being witness to this magic like performance, very properly judged, that, if the electric qualities of this Egyptian's *swarthy hand* could instantly make a man descend from the top of a house, full two stories high, his services would be inestimable in a land so dreadfully infested with witches and fairies, and therefore engaged him immediately upon the spot as his servant.

Abraham Baxendale, (for that was the name of our hero) upon entering his new situation, was consulted by every one respecting the weather, when the Bees would swarm, when the eggs would be hatched, why the cream could not be churned, who were the fathers of unborn children, when the young girls were to be married, or

the married released. No *why* could be put but he had a *wherefore*, and in short, was the oracle of the village. A man like this, who was able to disclose futurity, might well be supposed to be acquainted with the mysteries of Freemasonry. He was accordingly questioned upon the subject, and thereby lost his credit, as it was looked upon as the highest degree of apostacy, for a brother to discover the secrets of his craft; but as Abraham was very communicative, he set about the narration immediately, and I well recollect, towards the winding up of the story, he related, in his last clause, that "*every mason, who shall attain the third degree, shall be burnt in the posterior with a cross, as being symbolical of the cross, upon which our blessed saviour died, and if such brothers as have received the HOLY BRAND should, through age or infirmities, forget the grip, or any other inaugural part of masonic ceremony, this shall stand as a note of reference to the end of their lives.*" Abraham, being very energetic at the moment, "suited the action to the word," snatched up an Iron, fashioned after the figure of the holy cross, which had been used in branding sheep, and stuck it into the fire, not a person present (and I formed one of the circle) but clapped his hand upon his breech for immediate defence, and scampered off with gymnastic celerity, to prevent the being made a mason of the *third degree*. This part of masonry, which has left such terrific impressions upon my mind and has deterred me from entering the *holy* order, I beg thou wilt make apparent to my weaker understanding, so that I may consistently denounce or embrace an art, which I may say has occupied a great deal of my thoughts for upwards of twenty years.

Let me again invoke thee to answer my interrogations, as to whether the burning actually takes place or not, which I firmly hope will set at rest the much agitated mind of thine assured friend.

EPHRAIM SMOOTH.

Note by R. Carlile.—MY readers cannot fail to share my amusement in the reading of Ephraim's letter, which I hold up as another proof of the mischief of secret associations like that of Masonry. That and every other kind of superstition operates upon the mind of the multitude like a blast upon vegetables, scorching some altogether and reducing all to imbecility, or rather, preventing all from rising above imbecility. Two pamphlets have been lately published as Nos. of a work entitled "*The Cat out of the Bag*;" which is *professedly* an exposure of Masonry. If it has any relation to Masonry, it must be to some of those higher or Rosicrucian degrees, which I have not yet fully examined, though in possession of the necessary documents. In this work, the masons, at their initiation into some degrees, are exhib-

bited in a state a nudity, with the exception of a small apron, not of fig leaves, as the first Mason and Masoness, Adam and Eve, wore, but of leather: and the master of the ceremonies is represented as operating upon their bums with a red hot poker! I cannot say what fooleries have not been introduced as parts of masonic ceremonies; for, before the union of the wrangling masonic sects in 1813, when limits were placed, the invention of new degrees was the *chief d'oeuvre* of masonry. Like the Christian Religion, it began to shew so many wrangling sects, as to promise its own overthrow. But my present impression is, from all the authorities which I have upon the subject, that Abraham Baxendale's story about the impression of the cross upon the bum, and the exhibitions in the pamphlets called the "Cat out of the Bag," are pieces of burlesque upon masonry. I shall develope all for which I have an authority, and nothing but for which I have the authority of real masons. Several new masons, with whom I had no previous correspondence, have assured me of correctness as far as I have gone and have the satisfaction to find it corroborated by respectable men, who are unknown to each other, and who, therefore, cannot conspire to deceive me or the public.

But Ephraim Smooth seems to retain the impression that Abraham Baxendale had superhuman powers and seems to think seriously of the superiority of Asiatic blood! Materialism teaches me, that no human being ever had such a power, or any power, over any other human being, or over any other animal, other than the power of knowledge, quackery and assurance over ignorance and fear. I should like to come in contact with some of these gifted beings, to put their influence to the test; not doubting but I could lay their powers, as the priests lay spirits; because there is nothing to overcome. The Bible is a book of ignorance and vice that encourages all this mischievous nonsense, and the greatest wickedness that is practised on the face of the earth is, *the wickedness of religion*. Hear it, Wilberforce, hear it Judge Bailey, hear it, all you who waste your means in Bibles and religious books, you are the vile scum of the earth, you are the vicious and wicked. All other wickedness is harmlessness itself when compared with yours. Other acts of immorality are generally the ebullitions of passion; but yours is a cold, calculating, studied, tutored wickedness, anxiously sought to be imposed upon all. You shall not succeed, you shall be overthrown. I will show you, with the aid of the few who are of my disposition, that honesty and virtue, well maintained, will ultimately and speedily

overthrow all the powers that wickedness can array against it. I am now opposed by the whole government of this country and its influence, by the whole of the aristocracy and its influence, and by the whole of the priesthood and its influence, with many ignorant beings into the scale; but I feel certain of speedy triumph over all and of the total abolition of that vice, *religion*, in this country. The affair is approaching a crisis, at which the multitude will come over to us and speak out. Distribute your Bibles and your religious books, make every soldier keep a Bible in his knapsack, and every sailor one in his chest, and you will but further my views. Your books are most respected where they are least known: mine are only respected where they are known. This is the point of difference between us this the ground work of my triumph.

I shall be glad to be assured that Ephraim Smooth is a Materialist. It is no easy attainment. Under present modes of education, it requires a deal of knowledge, to be acquired by independent and fearless thought, to become a materialist or atheist.

COPY OF A LETTER SENT TO THE KING, WINDSOR CASTLE.

SIR,

Dorchester Gaol, August 17, 1825.

THE newspapers, which are called ministerial and royal, are beginning to howl like frightened wolves, at the progress of the Mechanics' Institutions: and I claim this as a proof, that these papers constitute and support a wicked institution, that dreads the light, that totters at the prospect of exposure, of being well known to and understood by, the mass of the people. When I say *people*, I mean they who are employed, or who have been employed in useful labour. All beyond these form the scum and disease of human society and have no just claim to count as a part of the people.

The Mechanics institutions have one object and only one—that object is strictly good, unalloyed with a particle of evil;—it is intended and calculated to increase the knowledge of the mass of the people, to make every man a scientific schoolmaster in that circle which he can influence: and whatever obstructs this, whatever, in the present constitution and institutions of society, is affected by it, ought to give way and must be removed. A more pure and more useful institution, than those now formed and forming for Mechanics, never did never can, exist. It is the very

acme of utility, in its relation to human happiness. They are the schools proper for the attainment of the summit of human wisdom in its progressive state. They will not only make mechanics better workmen and more moral men: but a scientific knowledge in their different trades will give them that notion of self importance, which they ought to hold, and make them like that work which they have to do, make them follow it closely as a gratification, as well as an urgency to obtain the necessities of life.

Having been a mechanic and acquainted with some of the London Manufactories, I feel competent to make statements upon this subject. I have marked the fact, and I know that the experience of others will bear me out in the assertion, that, wherever, among a multitude of men employed in a manufactory, any one of them has shewn a taste for scientific research and has applied that research to the improvement of his trade, he has made his way, if his moral qualifications have been good, to a rule in that or a similar concern, either as a foreman and overseer or as a partner. Self interest, in any master manufacturer, will not allow him to let moral and scientific worth in a workman languish unnoticed or uncherished. The object of the Mechanics' Institutions is to create a multitude of such men. For my part, I would have such an institution in every ready built Church, Chapel or Gaol, if I had your power.

Then, renounce that abominable disgrace, that disgrace even to a king, your patronage of the association of Freemasons, and announce, that you will be *practically* the grand patron of the Mechanics' Institutions. Not you, not your tools, not they who would make a tool of your name, not all the vile characters who luxuriate in idleness on the produce of the labour of others can check the moral progress of these institutions, in going so far as the power of the useful part of the community can carry them; but you can assist, you have the power, you have the means; to extend them more rapidly; you have but a short period for further life, there is no appearance of a probable change in the form and manner of the government of this country in your life time; do this one really good deed and redeem, in some measure, while you yet live, the errors of the past.

I am, Sir, your prisoner,

RICHARD CARLILE.

NOTICE.

THE Treatise on Mercury by Belloste is now reprinted and all orders can be immediately supplied.

No. 1. Vol. 12, of the Republican is reprinted in a large edition, so that we shall be able to supply all demands, The successive numbers will be reprinted to the same effect.

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